

# HISTORICAL SOCIETY

## QUARTERLY

VOL. XXVI,  
NO. 4

SUMMER  
1981





# Ventura County Historical Society

## OFFICERS

Clifford E. Hey, President  
Mrs. Eliot Blanchard, Vice-President     David W. Hill, Secretary  
Robert Pfeiler, Chief Financial Officer

## DIRECTORS

Jno. F. Fulkerson		Dr. H. R. Hammond
Richard B. Gould	Mrs. Delee Marshall	Sheila Hoffman
Mrs. Dorothy Ramirez	John H. Morrison, Jr.	Richard Hughes
Ira Laufer	Patricia A. Allen	Mrs. Helen Mayr

●  
George M. Anderjack, Executive Secretary

The headquarters of the Ventura County Historical Society is the Ventura County Historical Museum, 100 E. Main, Ventura, California. Annual memberships are family (\$20) business (\$100) and student (\$5), and life (\$500).

The *Quarterly* is published from the Society's headquarters. The Society assumes no responsibility for the statements or opinions by authors of the articles. Grant W. Heil is Editor and the Staff includes Robert O. Browne, Miriam Dudley, Roy Eisele, Charles H. Heil, David W. Hill, Mark Huffman, Danilo Matteini, Johanna D. Overby, Austin B. Perley, Ynez Rodriguez, Tom Roe, Patricia A. Sales, Richard D. Willett and Helen Wright.

1500 copies printed by Ventura Printing & Offset for the Ventura County Historical Society. ©1981.

## LIFE MEMBERS

Mrs. Philip Bard	Mrs. Ted Mayr
Michael and Joan Barnard	Mr. and Mrs. Owens Miller
Mavis and George Barnhill	Capt. and Mrs. R. N. Miller III
Mrs. Ernest Borchard	A. A. Milligan
Mr. and Mrs. Milton C. Borchard	Beryl Dunning Moore
Mr. and Mrs. Reginald A. Burnham	Margaret Murphy
Edwin L. Carty	Mary E. C. Murphy
Mrs. Harold K. Dudley	Robert G. Naumann
Jane E. Duncan	Mrs. Maurice Norcop
Mrs. Walter J. Fourt	Ben E. Nordman
Dr. and Mrs. William J. Fox	Mrs. Francis Petit
Marjorie A. Fraser	Mr. and Mrs. Stanley Petit
R. W. Fulkerson Hardware	Renee Canet Pezzi
Mr. and Mrs. Joseph Garrett	Mr. and Mrs. Leon Reiman
Katherine H. Haley	Mrs. Donald D. Roff
Mr. and Mrs. Richard S. Hambleton, Jr.	Wilfred A. Rothschild
Mr. and Mrs. Walter Haneberg	Mr. and Mrs. J. R. Russell III
John F. Henning	Mrs. Walter Scholtz
Mr. and Mrs. Walter Wm. Hoffman	Bob Smith Oil Co.
Helene Holve	Mrs. Fred Snodgrass
Mr. and Mrs. C. Richard Hughes	Mrs. Floyd J. Swift
Carmen Camarillo Jones	Mr. and Mrs. Milton M. Teague
David Adolfo Lamb	Mary E. Thille
John Burket Lamb	Mr. and Mrs. Ord Toomey
Mr. and Mrs. Robert B. Lamb	Union Oil Co.
Robert B. Lamb III	Harry Valentine
Capt. and Mrs. R. C. Lefever	Vetco Offshore Industries, Inc.
McAvoy-Ventura Corp.	Viola, Inc.
Eulialee McMullen	Mr. and Mrs. Richard D. Willett
Mrs. Edward J. Marshall II	Mr. and Mrs. Robert D. Willis
Mr. and Mrs. Albert C. Martin	Cynthia Wood
Mr. and Mrs. William J. Mason	Mr. and Mrs. Dorill B. Wright

# *The* Ventura County Historical Society *Quarterly*

Grant W. Heil, Editor

Vol. XXVI, No. 4

Summer 1981

## *Contents*

### FOREWORD

*By* Victoria Comstock Sheridan

### MISSION SAN BUENAVENTURA

*By* Adelaide Comstock

### FOOTNOTES

### BIBLIOGRAPHICAL NOTE

*By* Msgr. Francis J. Weber

### WILL OF JOSE DE ARNAZ

### ADDENDA

## *Notice*

Msgr. Francis J. Weber, Archivist of the Roman Catholic Archdiocese of Los Angeles, publicized Mrs. Comstock's account, showed how it could be abridged and wrote the note. The will was found by Madeline Miedema. Juanita Callender and the Ventura County Historical Museum furnished the old pictures; and David Hill photographed the title-pages. The map was supplied by Richard Beamer of the Ventura County Surveyor's Office. Danilo Matteini sketched the cover.





Mrs. Adelaide Comstock



## FOREWORD

By Victoria Comstock Sheridan



DELAIDE COMSTOCK<sup>1</sup> was a pioneer woman of the Middle West in the Forties, and of California in the Seventies. Her fine mind and able pen were unstintingly given to every good cause, and unsparingly to unjust ones which she attacked with vigor. Her writings before and during the late war<sup>2</sup> and her stand for woman suffrage in its early struggle proved her fearlessness for waging a just war of words. Always on the side of the oppressed, her ready sympathy found expression in noble articles and poems which were published in their day. Liberty for the individual, freedom for nations and civic progressiveness were living issues to her.

That her activities took practical form is attested in her gift, while living, of a valuable building site with stipulations that the woman's club house and rest room built thereon should serve a common need for town and county. To her was given the naming. She chose "Athene"<sup>3</sup> as the strong beauty and protecting character of the Greek goddess had a fascination for her, as inspiration to noble deeds. The simplicity of attire of the Greek type led her, in early days, to warn her sex against folly in dress.

Her later writings were softened by the glow of enthusiasm in her love of California. In preparing this book of *San Buenaventura Mission*, her happiest days were spent amid the romance of their setting.



*Brewster.*


*VENTURA AND  
SANTA PAULA, CAL.*

*J. C. Brewster.*  
John Calvin Brewster



# MISSION SAN BUENAVENTURA

By Adelaide Comstock

N AWAKENED INTEREST in this old landmark of early civilization leads a resident of twenty-seven years past (1875-1902) to write up even at this late day, in form for preservation, some facts in the history of Mission San Buenaventura which may be of interest to a later generation when time shall have wrought even farther changes than those of the past quarter century. During the period of the writer's residence in the town of San Buenaventura (later contracted to "Ventura" for convenience) continued changes in the way of renovation and repairs have been going on. Especially have the outward surroundings so changed by the removal of the old fortification,<sup>4</sup> cloisters and annexes generally that, with the exception of the mission church itself, little remains of the old landmarks of the past.

But fortunately the pioneer photographer, J. C. Brewster, still a resident of Ventura,<sup>5</sup> has negatives taken in 1874 of the original mission as designed and constructed by the early *padres* and their faithful co-workers, the native Indians; also interior views which are of interest to those who have noted the changes made in the process of renovation. These include the primitive sanctuary and altar with their antique decoration; also an elevated side pulpit,<sup>6</sup> wonderful in its unique display of Indian art. This pulpit, long disused because unsafe, was torn away though much to the regret of lovers of antiquity. However, in the renovation as much has been retained of the original as was consistent with safety and continued preservation of the cherished structure. Still it has been modernized to the extent of a well finished ceiling which now hides from view the immense joists of roughhewn timber which once bore evidence to the heavy labor of the Indians who, it is said, carried them on their shoulders from a seemingly incredible distance.

A handwritten signature in dark ink, reading "F. Junipero Serra". The signature is written in a cursive style, with the first letter 'F' being large and prominent. The name "Junipero" is written in a slightly larger, more formal cursive, and "Serra" is written in a smaller, more fluid cursive. The signature ends with a large, decorative flourish that loops back under the name.

Signature of Fray Junipero Serra

The mission is of adobe, heavily coated with cement; and its massive walls, formerly evident in the deep window recesses but now hidden by interior windows of colored glass, showed the solidity of the structure. The carefully smoothed inside walls were originally decorated in quaint design with blue coloring, the work of the Indians. This however, in the work of renovation, has been almost entirely effaced, much to the regret of the descendants of the early constructors as also to the student and admirer of primitive Indian art. But the ravages of time had made repairs absolutely necessary and the real work of renovation began since the Mission Centennial in 1882.<sup>7</sup>

San Buenaventura Mission was founded March 31, 1782 though projected, it is said, in 1772 "but delayed by lack of troops." It seems the soldier was a necessary accompaniment of the priest as a founder of civilization. San Buenaventura was the last mission established by Father Junipero Serra who died two years later, 1784, at the mission of Monterey. And this truly good man, the pioneer missionary of California, is a part of the history of San Buenaventura Mission; a record in his own neat handwriting being sacredly preserved among the mission archives.

In connection with this local gathering of facts we give an extract from an historical article:

The 'Apostle of California', the greatest of western missionaries, Miguel Jose Serra, was born at Petra, Ma-





Fray  
Junipero  
Serra

jorca, November 24, 1713, assuming the name of Junipero when he entered the Franciscan order in 1731. Filled with missionary zeal, he came to the New World to help in the conversion of its innumerable savages; and in 1767 was made President of the Missions of Antigua California on the expulsion of the Jesuits. He accompanied the first expedition to open up Nueva California; and from that time to the day of his death devoted his every energy to that new field.<sup>8</sup>

The writer is informed by an early day authority that the old ruins below the site of the mission church (thought by some to be the foundation of the original church destroyed by earthquake in 1812) was a chapel dedicated to San Miguel and that the present is the original mission church.<sup>9</sup> This earthquake was accompanied with a tidal wave.

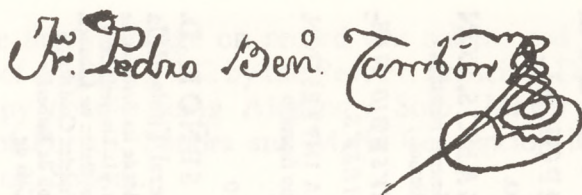
From same article:

The people removed for some months to San Joaquin y Santa Ana where a *jacal* (Hahcal hut of chinked palisades) was erected for a chapel. Upon the return to San Buena-ventura they had to tear down and rebuild the tower and part of the facade. This church (still in use) was half finished in 1794, but was not dedicated till 1809.

Chancel  
in the  
1880's





A handwritten signature in dark ink, reading "Fr. Pedro Ben. Cambon". The signature is written in a cursive, somewhat stylized script. The "Fr." is at the top left, followed by "Pedro", then "Ben.", and finally "Cambon" with a large, decorative flourish at the end.

Signature of Fray Pedro Ben. Cambon

St. Bonaventure, Giovanni di Fidenza, native of Tuscany (1221-1274) restored from a critical illness in childhood, his mother dedicated him to God as Buonaventura. He became a bishop and cardinal, and is known as 'the seraphic doctor' for his writings on mystic theology. His day is July 14th.<sup>10</sup>

A very ancient picture of its patron saint is in possession of the mission. Time-worn and faded, it is preserved as a relic in the vestry. A statue, however, occupies a niche of honor near the altar. There is a tradition in regard to the naming of the mission: when contemplating the founding of a mission in this vicinity, with the band accompanying Father Serra was a young lad who, on their arrival at this spot, suddenly threw up his hands and cried out as if inspired, "Buonaventura! O. buena ventura!" (good venture); upon which Serra decided in favor of the locality, and consecrated it to Saint Bonaventure.

From data gathered by one of the earliest American settlers<sup>12</sup> in the mission town we gather some notes of special interest, extracts from a highly interesting historical article prepared in compliance with the request of the (then) President of the United States, U. S. Grant, as Ventura County history for the first Centennial celebration of American independence, July 4th, 1876:

Mission of San Buenaventura was founded on Resurrection Day, March 31st, 1782 under the protection and at the expense of Charles III, King of Spain and the Indies, by the Reverend *Padre* Pedro Benito Cambon who was appointed the first minister of this mission by the said *Padre* Junipero Serra.

DESPIERTADOR

## CHRISTIANO

DE SERMONES DOCTRINALES, SOBRE  
particulares asuntos, dispuesto para que vuelva  
en su acierto el pecador, y venza el peligroso  
cargar de las culpas, animandole à la  
penitencia.

T O M O S E G V N D O.

QUE DEDICA AL ILLVSTRÍSSIMO  
Señor, el Señor Don Ambrosio Ignacio de Spinola  
y Guzman, Arzobispo de Sevilla, del Consejo  
de su Magestad, &c.

S V A P T O R

EL DOCTOR DON JOSEPH DE BARZIA  
y Zambrana, natural de la Ciudad d. Malaga, Cano-  
nigo de la Insigne Iglesia del Sacro Monte de Gra-  
nada, Cathedralico de Sagrada Escritura de  
sus Escuelas.

A la buelta se hallará lo que contiene este Tomo.

Impreso en Granada, en la Imprenta Real de Francisco de Ochoa,  
Imprisor del S. Oficio, en la calle de abatanar. Año de 1078.

DE LA

## DIFERENCIA

ENTRE LO TEMPORAL,

Y ETERNO.

CRISOL DE DESENGAÑOS, CON

la memoria de la Eternidad, Postrimerías humanas,  
y principales militerios diuinos.

POR EL PADRE IVAN EYSEBIO NIE-  
remberg, de la Compañia de IESVS.

ANADIDO EN ESTA VLTIMA IMPRESSION,  
vna Inuención, contra el adorno superfluo  
de las Galas.

DEDICADO

AL MVY ILVSTRE SEÑOR D.

Joseph Galcerán de Pinós, General Titular de la  
Artilleria de Granada, y Cordoua; Señor de las Baronías de  
Rialp, y Seró; Señor del Terrío, Brianfon, y La Lladrell; Carlan  
de Agramonte; Señor de Tanca la puerra; Baron de Labança,  
Torach, Llaçás, y Buada; Señor de Tudela, Coldelrat, y  
Grallo; Señor de Vilaforun; Baron de Barberà,  
y Llarona; Señor de la Casa de  
Badalona, &c.

Año

1670.

CON LICENCIA

En Barcelona, en casa de Francisco Cornellas Mercader, por  
Jacinto Andreu Impresor.

A costa de Joseph Moya Mercader de Llibres



The first marriage on record was solemnized on the 8th day of August, 1782 by the Rev. Fr. Francisco Dumetz, the happy couple being Alexander Soto, Mayor of the village of Fuerto, Sonora and Maria Concepcion Monteil of Alamos, Sonora.

The pine timbers used in the construction of the mission were brought from the mountains of San Emedia, a distance of 40 miles, by the Indians. The oak timbers were procured nearer on the Santa Ana and Ojai. The brick tile and adobes were made on or near the grounds. The lime was procured from the Canada of San Buenaventura.

Through the kindness of Father [Patrick H.] Grogan, resident priest of San Buenaventura Mission since 1897, I have been able to gather the following facts from personal observation, having had access to the mission archives:

Among the objects of especial interest are two ancient Spanish books: one bearing the title, *De la diferencia entre lo temporal y eterno*, Barcelona, 1670; the other, *Despertador Christiano de sermones doctrinales*, 1678.

Two Books of Record: one previously mentioned as containing the handwriting of Father Serra and bearing title, *Libro primero de los bautismos*. Fr. Junipero Serra, Founder of Mission San Buenaventura, March 31st, 1782; the other, *Libro de defuntos* (*Book of deaths*). Opened 1782, closed 1824.

In the above Books of Record we find recorded: first person baptized in Mission San Buenaventura, Jose Crencio Valdez, Apr. 27th, 1782; 2648 baptisms are recorded to date 1809; last on list, Jesus Estefenade; first death, Joseph Leon Rodriguez, 1782; last name on record in *Book of deaths* is Gaspar de Jesus, 1824.

Having glanced at these early records treasured in a private library in the rectory (on Father Grogan's invitation) we will enter the sanctuary by the side door, that we may not through an oversight miss examining that wonderful work of Indian art and mechanism, so well described by a recent visiting tourist<sup>13</sup> that I transfer his description verbatim:



Carved  
con-  
fes-  
sional

On one side of the church is a wonderful doorway. The frame is fashioned in semi-Moorish, semi-Gothic style. The door is of thick black wood. It has a curved design and is studded with metal roses. It is one of the most beautiful things designed by the *padres* of California. [The *padres* may have designed it; but, that the work was wrought by Indian hands with the crude tools of that early period, the *padres* have ever affirmed with pride.] The old mission Church of San Buenaventura is well preserved. It is in constant use, mass being said every morning in the year. The altars are in blue and gold, the windows are of colored glass and the ceiling of wood. The walls are frescoed with arabesques. There are old paintings and statues, a great reredos above the high altar and two fancifully carved confessionals. The confessionals are carved with little wooden panels carefully traced, and as the work of the Indians are uniquely interesting.



Belfry

East  
door

Doorway





Altar  
of the  
Cruci-  
fixion

Having deviated somewhat from our own narration since entering the wonderful side door, we will now pass on to the altar, Father Grogan accompanying and in his kind and courteous manner imparting to us information we could not otherwise obtain. Standing before the communion railing we will essay to describe the statues and paintings in the sacred enclosure:

First to right of entrance, Saint Francis (statue).

Second to right of entrance, St. Catharine (statue).

Third to right (a fine oil painting) Our Lady of Guadeloupe, a present from Mexico.

Fourth to right (a statue) St. Isadoras.

Fifth to right (a statue) St. Dominique.

Sixth right front (statue) St. Joseph.

Seventh central figure (statue) the Holy Mother.

Eighth left front (statue) Saint Bonaventure.

Ninth left side (statue) St. Theresa.



Our  
Lady  
of  
Guade-  
loupe



Tenth left side (statue) St. John.

Eleventh, life-size figure (statue) Jesus on the Cross.

Twelfth (statue in black) Mary, Mother of Sorrows.

Thirteenth (statue) Saint Thomas.

Turning from the altar, as we walk down the aisle toward the front entrance on either side are large oil paintings (fourteen in all) illustrative of the Story of the Cross. Over the antique east door is an emblem, Triangle. Over the confessional to right, Tables of Law. Over confessional to left, the Insignia of Sacred Office. The confessionals, though renovated outwardly still retain within the primitive decoration of early days and the father confessor's rude seat. The baptismal font comes next; and at the right of the entrance is the receptacle containing the Holy Water. The choristers' gallery is over the front entrance, facing the altar.

An outside door gives entrance to the ancient belfry; but before we ascend its rude steps, at Father Grogan's invitation we visit the sacristy or vestry room; and are shown the robes of office of the early days, many of them of dazzling richness though time-worn and laid away, relics of Spanish grandeur that in an early day had dazzled the eyes of the native Indian and aided in subduing him by their overawing splendor.

Connected with the vestry is a lumber room or rather a reliquary for things time-worn or not in keeping with present day requirements, but valuables as relics of antiquity and rich in reminiscence of early days. Here are a pair of candlesticks carved out of wood and gilded, Indian handicraft but really works of art for those rude days, more than a hundred years ago. They are over two feet in height and look as if of massive gilded metal, though they are somewhat marred and their luster bedimmed with time. Several fine, worthwhile old pictures have been cast aside: beside that of St. Bonaventure, one of St. Joseph and several others very ancient; also other objects of interest too numerous to mention. A rude sacerdotal chair of pioneer days, the work of Indians, long ago fallen into disuse, was rescued from oblivion by Father Grogan who, through reverence for the rude hands that wrought it and its consecrated service in days gone by, repaired it so that it does service as a resting seat on the back porch of the rectory where, I have no doubt, he often sits in reverie, musing over the wonderful past which those mission walls might reveal could they only speak.

We will now pass to the door of the ancient belfry. A few wooden steps have been constructed at the entrance since the renovation, but above these are the old adobe steps so worn as to be rather uncertain of foothold. Twenty-seven years ago on my first visit to this quaint old structure, accompanied by a friend as guide in ascending the worn steps, when near the top my foot slipped and to save myself from falling I thoughtlessly caught at the bell rope and a peal rang out on the morning air that must have startled the citizens. I know it brought me to the realization that I had done something past recall that was very mortifying. But as my friend only laughed at my chagrin, and I heard no more of it, perhaps it was not an uncommon



occurrence. In the belfry hangs a chime of bells cast in Spain long years ago; bells that have served the past on both joyful and sad occasions, and will no doubt continue to do the same service as long as the old mission stands. Higher up in the belfry tower are still hanging three wooden bells.<sup>14</sup> What their use or history no one living in the present day can inform us. Perhaps it was for appearance before the real bells were obtained, as they are visible from the outside through the openings in the church tower.

In connection with these historical reminiscences of the mission I must not neglect to mention a name still held in reverence though his earthly labor closed some years ago. In the early days of American immigration to, and settlement of, San Buenaventura (1867) the resident priest was Fra Juan Com-pala, familiarly known to all as "Father John"; and beloved and respected by Catholic and Protestant alike to the extent that sect was ignored and a Presbyterian's child was baptized by a Catholic priest, that child being a daughter<sup>15</sup> of George Gilbert, one of the earliest pioneers and later 'chief corner stone' of the pioneer Presbyterian Church, the first Protestant church built in Ventura (San Buenaventura at that time).

Father John still officiated at the mission for years after our acquaintance. Although Mrs. [Rachel Gilbert] often spoke of the many kindly acts of Father John in the way of self-sacrifice, she never alluded to her own deeds of charity as a co-worker with him in those days of pioneering trial; but there were many recipients of her kindness to proclaim it, and the natives came from all the country around to her funeral. This may seem a digression, but so connected with the memory of Father John is that of this dear friend and kind-hearted neighbor that my narrative would be incomplete without it. Some time ago when the thought of this write-up first entered my mind, in conversation with an elder daughter of the Gilbert family I expressed regret that I had lost the opportunity I once had of gathering information from her mother in regard to early mission days. This daughter was old enough to remember many incidents of the days when Father John's name was a household word in the family. Speaking of his many virtues, she



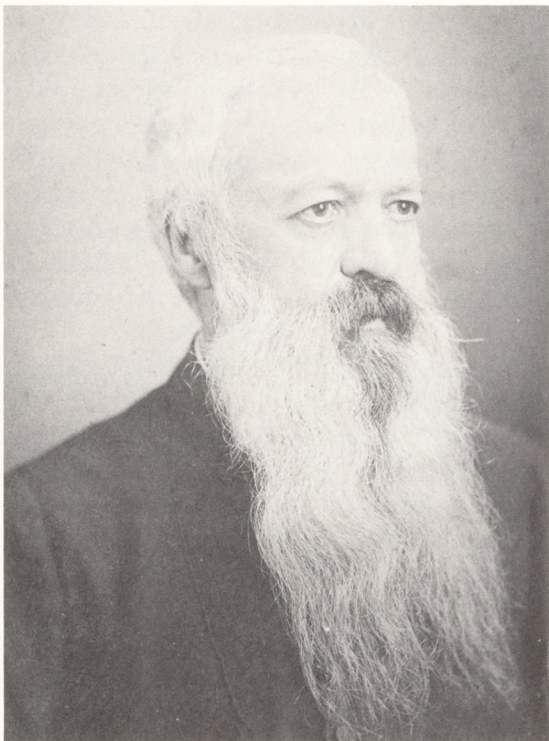
Church in the 1870's



said, "I remember during a very dry season when there was great scarcity among the poorer class of natives, and Mother gave all the relief in her power to the general need; knowing the self-denying disposition of Father John, when she sent me with a bowl of soup or other food for his own special nourishment, she would charge me to stay and see that he ate it; otherwise it was most likely he would give it all away though hungry himself." It is said of him that he could hardly be relied on as to a coat; it found its way to the back of one he thought more needy.

Father John left on account of declining health and died at Los Angeles two years later, having removed there for medical treatment of his infirmity. His name is still held in reverence by those who remember him. He was succeeded by Father [Cyprian] Rubio who, after holding the holy office for quite a lengthy time, left on account of the infirmity of declining years and went into retirement. He is still living and occasionally visits the scene of his former labors, sojourning the while at the rectory.<sup>16</sup> His successor was Father Grogan.<sup>17</sup> With Father John's retirement the ancient regime seemed closed. The kind hearted *padre* had ever been indulgent with the natives as to carrying out the primitive customs in celebration of festivals, such as the torch-light procession to the cemetery on All Souls' eve when, with singing and accompaniment of violin music, flowerladen they wended their way from the old mission to the silent city on the hill to perform the beautiful rite of decorating the graves of the arisen souls. The observance of Corpus Christi was also, in Father John's time, accompanied with more elaborate ceremony. The violin was formerly the church music. One of the old native musicians was still living at a very recent date; and as I do not remember having heard of his death, he may be living yet.

Father Rubio, being of a sterner type, may have thought it pandering to human weakness for display and so discontinued the ancient order of celebrating church festivals although the abandoning of these primitive features of ceremonial worship was a great disappointment to those who revered the ancient customs. But with Father Rubio's administration general ren-

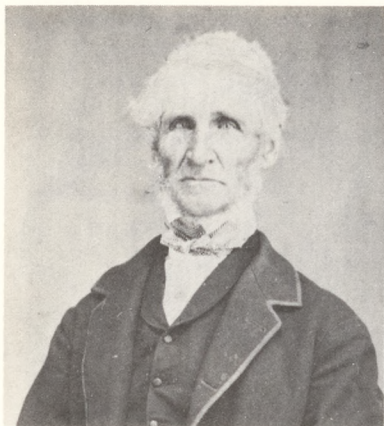


The  
Rev.  
Cyprian  
Rubio

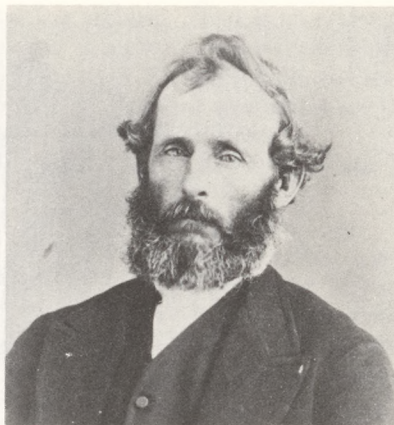
ovation of the old mission began; temporary repairs had been made previously but for its preservation something more thorough was required which, as stated before, compelled the effacement of many traces of antiquity, which was not yielded to without reluctance.

But the new civilization is fast effacing the old, both as regards habitants and habitations. The adobe dwellings are all crumbling to decay, most of them entirely obliterated; and the old-type native has almost passed from sight except as traceable in his posterity, but growing dimmer with each succeeding generation. But the same sunny skies and genial atmosphere is with us still, that smiled in the faces and shed a benign influence over the inhabitants of this heaven-favored land in the remote past and gives promise to extend the same blessing to future generations of our descendants, a boon inexpressible, a heritage invaluable!






A. J. Comstock



Thomas Binns

## FOOTNOTES

1.  DELAIDE BINNS COMSTOCK lived 43 of her 88 years in Ventura. She had been an invalid for 20 years before she died in 1918. Her father was Thomas Binns of Wakefield, Yorkshire, England and Christina Wood was her mother. The family came to America when Adelaide Binns was five, living in New York, Ohio and Iowa. Here she met her husband, Captain A. J. Comstock, who served with distinction in two wars. They had five children; one daughter became Mrs. E. M. Sheridan.  
Mrs. Comstock inaugurated the drive for woman suffrage in Ventura County; she had been active in the movement long before, and it was natural that she should take up the cause again. Both Susan B. Anthony and Julia Ward Howe were close friends, the latter visiting her here. *Ventura Daily Post*, June 20, 1918,<sup>1</sup>.
2. The War Between the States, 1861-1865.
3. The Athene Club House and Rest Rooms was located on the east side of California St. between Main and Poli Sts. Most of its activities were taken over by the Bathhouse Auditorium when the latter was built at the foot of California St. The former became the E.C.O. Club and was moved to Main St. at Kalorama.
4. The quadrangles of the older missions such as San Buenaventura enabled them to be used as forts; later establishments like the second location of La Purissima Conception were not walled.
5. John Calvin Brewster died February 24, 1909.



Pulpit



6. How the preacher got into the pulpit is a problem. There is no evidence of the three common devices employed: a stairway such as at S. Mary Magdalen; a doorway opened from outside; or a ramp hollowed into the wall. Jack Morrison once read in an old newspaper that a ladder provided an ascent similar to the chaplain's in *Moby Dick*.
7. A newspaper account indicates that the only remembrance was a memorial mass.
8. Charles Fletcher Lummis in his 1897 *Land of sunshine*.
9. The information direct through a descendant of one of the oldest native families is that the old ruin was the remains of San Miguel Chapel which was the place of worship during the time that the mission church was being built; and that it was razed to the foundation by the same earthquake which did such damage to the mission church December 21, 1812. A.C.
10. *op. cit.*
11. This is one of the examples of interpolation in our local history. The explanation actually accounts for the cardinal being called Buena-ventura by S. Francis of Assisi.
12. William Dewey Hobson (June 20, 1829 - August 28, 1915).
13. Henry S. Kirk, "A day in Buenaventura" in *Sunset magazine*.
14. The three wooden bells that hung originally in the mission tower were taken down owing to their crumbling condition and stored carefully away. The names of the metal bells are the Santa Maria (the large one) bearing the date of 1815; Saint Joseph, 1805; Saint Peter of Alcuerto and Saint Francis, 1781. A.C.  
It has always been a mystery how and when these bells found their way into the tower. They were used from about noon on Maunday Thursday until noon on Saturday Even for the purpose of calling people to church since metal bells had to be silent during those days. On opposite sides within, they have metal sides against which the wooden clapper would strike. Boys would go through the parish, swinging these rattles. Zephryn Englehardt, *San Buenaventura*, 140-143.
15. Mrs. Jessie Gilbert Dunshee.
16. The wooden building was given by the Hartmans and moved by Robert E. Brakey down Palm St. from its location on the corner of Poli St. into the mission garden.
17. I should have mentioned Father Nunan as having officiated here for a short time, but later appointed resident priest of Santa Barbara. This was between the terms of Fr. Rubio and Fr. Grogan. A.C.

The official list:

- The Rev. John Comapla (1861-1877)
- The Rev. Philip Farrely (1877)
- The Rev. Cyprian Rubio (1878-1895)
- The Rev. Cornelius Scannel (1896-1897)
- The Rev. Patrick Grogan (1897-1939)

## BIBLIOGRAPHICAL NOTE

By Msgr. Francis J. Weber

Sometime prior to 1905 the editor of the *Ventura Daily Post* prevailed upon a distinguished lady to record her earliest impressions of the Ventura mission, very likely for the later use of George Wharton James. The completed manuscript, together with three of her poems, was published as *San Buena-ventura Mission* in 1906:

“A female crusader”, on the Lone Woman of San Nicholas Island, was originally composed in 1885; “Cabrillo” was written in 1892 for the Pioneer Society to celebrate the 350th anniversary of the landing; “California missions” accompanies their listing.

The 32 page anthology included a “Foreword” by her daughter and a “Retrospection” by H. F. Orr, in which he expressed his personal affection for his grandmother. The nine photographs were comprehensive.

The small book has successfully eluded the standard bibliographies; only a transcription has been available until now. An original copy was discovered by John Swingle of the Alta California Bookstore; and when he published the first catalog devoted exclusively to the California missions, Mrs. Comstock’s book appeared as entry #172.





No. Original copy

Department 2

IN THE

## Superior Court

Of the State of California,  
In and for the County of Los Angeles.

*In the Matter of the Estate of*

*Dr. Jose de Arnaz*

*Deceased.*

## WILL

Filed \_\_\_\_\_ 189\_\_\_\_

\_\_\_\_\_, Clerk

By \_\_\_\_\_  
Deputy Clerk

Service of the within \_\_\_\_\_

is hereby admitted this \_\_\_\_\_

day of \_\_\_\_\_ 189\_\_\_\_

Attorney for Dr. Jose de Arnaz

THOMAS L. WINDER

Rooms 213 and 214 Stimson Block

Telephone 1440

LOS ANGELES, CAL.

Attorney for \_\_\_\_\_

STATE OF CALIFORNIA,  
COUNTY OF LOS ANGELES, } ss.

Dr. Jose de Arnaz being first duly sworn, on oath says:  
that he has heard read the foregoing will and knows the contents thereof, and that the same is true of his own knowledge,  
except as to the matters and things therein stated on his information or belief, and that as to those matters and things he be-  
lieves it to be true.

Subscribed and sworn to before me this

\_\_\_\_\_ day of \_\_\_\_\_ 189\_\_\_\_

Jose de Arnaz

## **In the name of Almighty God!**

Jose de Arnaz

Spanish through birth, and resident in the State of California, County of Los Angeles

Being of sound mind and good health, make this my testament and last will in the following form:

1. I declare that I was married to Dona Mercedes Avila de Arnaz, of which marriage we had twelve children known as Virginia, Elvira, Luis, Adela, Amada, Ventura, Manuel, Maclovio, Camila, Jose Maria, Eduardo and Mercedes; Adela, Camila and Mercedes are now dead.
2. I declare that I was married the second time to Dona Maria Camarillo de Arnaz, of which marriage I had seven children and they are Praxidio, Pragedes, Juan Nisefero, Alfonso, Jose Adolfo, Adela and Edilberto.
3. I declare that during my first marriage I had no gains but large losses indeed, owing to the bad year from 1863 to 1864 in which all our animals died: away went our fortunes!
4. I declare that I have some properties acquired with the personal property I had before my first marriage, which I bequeath in the following manner:

1st I bequeath to my sons Manuel, Jose Maria, Maclovio and Eduardo a note of fifteen thousand silver; or its value if it were to be paid; and if not, by the lots A, B, C, E on the map of my property in the Rancho Rincon de las Buelles; the said map is filed in the Recorder's Office of the County of Los Angeles in Book 37, pages 53 and 54.

2nd I bequeath to my daughter Ventura a note of five thousand silver (5,000) deposited like the former of fifteen thousand (15,000) in the Farmers' and Merchants' Bank; or by having its value if it were to be paid; and if not, the lot letter D with almost all the property that I own in the County of Ventura known by the name of Casa Vieja de Arnaz and Casa de An-guisola, which forms the major part of Block 51 of the map of Ventura, which titles of the property my executor will deliver to my said daughter Ventura with seven more acres that I own in Rancho Ojai, now lent to Teodoro Lopez.

3rd I bequeath to my daughter Elvira lots 49 and half of 48 of the map referred to.



4th I bequeath to my daughter Amada until the end of her life and for the benefit of her children after her death lots 24, 25 and 26; or the vacant part itself of the said lots, deducting the portion which the enclosure of the pasture occupies and which I sold to Juan Zorraquino.

5th I bequeath in favor of the children of my son Luis five hundred silver to each one, which my executor will deposit in a savings bank in order that they may be delivered to the young man on reaching his majority and to the young woman assuming estate.

6th I bequeath to the children of my daughter Virginia five hundred silver to each one of the same manner as the previous clause so that the beneficiaries are Carlos and Camila.

7th The rest of the property I bequeath to the children of my second wife, cited before. The property to which I refer is the residue of my said ranch on the map already mentioned.

8th I bequeath to my wife Maria [Camarillo] de Arnaz all the rents and produce of the property bequeathed to her children in order that she may use them through the term of her life, at the end of which the heirs will take possession of the legacy.

9th I bequeath in favor of my said wife all the animals of every kind which I own, just as also all the notes and mortgages or any other credit to my favor together with the money which might be deposited in some bank.

The children, Virginia and Luis, were heirs before. My executor who is going to be my said wife [Maria Camarillo] de Arnaz whom I relieve of bond has this authorization, which I would consider convenient, a division among the older children of the part due when they assume rank or profession.

I declare that I hold a claim against the government of the [United States] if some day justice is practiced for me, what I obtain I leave a third part to the children of my first mate, another to the children of my second mate and the other to my wife [Maria Camarillo] de Arnaz.

I declare that this is my testament and last will; and if some other turns up, I declare it void and not of any validity and that I write this by my hand. The handwriting done today names my wife Maria Camarillo de Arnaz administrator and executor, and I relieve her of all bond.

Los Angeles, May 31st, 1890

Jose de Arnaz

The foregoing instrument consisting of two pages besides this was at the date thereof by the said Jose de Arnaz signed and published as and declared to be the last will and testament in presence of us who at his request and in his presence and in the presence of each other have subscribed our names as witnesses thereto.

Dated this 31st day of May, 1890.

Henry M. Smith,

Residing at Monrovia, Los Angeles County, California.

Thomas L. Winder,

Residing at the City of Los Angeles, California.

## ADDENDA

### Variants of names:

Mrs. Adela (or Adelia) Arnaz de Stelle

Mrs. Amada (or Amanda) Arnaz de Sepulveda

Miss Elvira (Minita) Arnaz

Luis (Louis) Arnaz

Mrs. Praxidio Arnaz de Lavin

Mrs. Ventura Arnaz de Wagner (Mrs. John Wagner)

Mrs. Virginia Arnaz de Anguisola

### Excerpts from memoirs:

Colonel Fremont . . . then asked me for assistance: horses, saddles, meat for his troops; and permission to take some beef cattle on the road. I gave him everything for which he asked, and he went away, promising to pay for everything; but to date I have never put in my claim.





Don Jose de Arnaz

S. 82° 36' E.

11.455

S. 84° 00' E

17.92

6

5

4

River

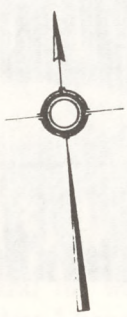
SUBDIVISION

A

Buenaventura

29

Ventura Land & Survey Co.  
Hollingsworth  
J. B. Hollingsworth



ARNAZ TRACT  
RANCHO SANTA ANA  
VENTURA CO., CAL.  
1" = 3 CHAINS SEPT. 1917

SUBD



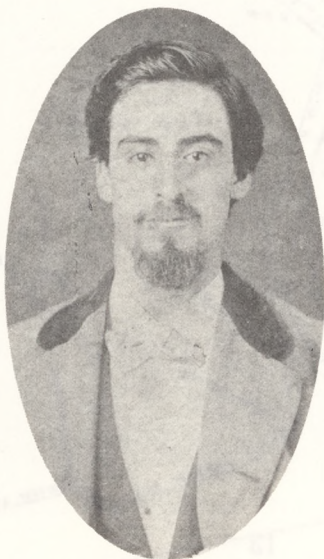




Elvira  
(Minita)



Camela



Luis



Manuel





Ventura Wagner

*A.W. Lohn*

*Next to Post Office  
Ventura, Cal.*



# VENTURA COUNTY



Danilo Matteini